

INDIANS

AT
WORK

E 98
I 5
I 39
NMAI



J U L Y ♦ ♦ ♦ 1 9 3 9



COVER PHOTOGRAPH

Charlie Saluskin, who came to Washington with other members of the delegation from Yakima Agency in Washington. (See page six.)



I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF JULY 1939

Volume VI

Number 11

Page

Editorial	John Collier	1
Rosebud Sioux Of South Dakota Adopt British King and Queen		7
Dr. W. Carson Ryan Finds Indians Stimu- lated To Control Own Destinies		8
No Longer Vanishing American - The Red Indian Rises Again	Floyd W. La Rouché .	9
Senior Class At Carson Agency Visits San Francisco Fair		15
Five Awards In Competitive Exhibition Won By Indian Construction Unit		16
Cattle Raising On The San Carlos Reser- vation In Arizona	Harry Stevens	18
Unusual Indian Murals Completed By Maynard Dixon		22
Herman W. Johannes Resigns As Manager Of Menominee Indian Mills		23
Indians And Indian Matters As Glimpsed In The Daily Press	Doris C. Brodt	25
A Kickapoo War Veteran Tells His Story ...	Richard Simon	29
Indians At Red Lake, Minnesota, Meet Problems Of A Changing World	Mary M. Kirkland and Clarence W. Ringey .	31
The Right Reverend Monsignor William Hughes Dies	Rev. J. B. Tennelly.	35
Old Days And Traditions Lived Again By Western Shoshone Indians		36
Almost One Hundred Indian Groups Have Adopted New Constitutions		37
Telephone Poles For CCC-ID	Patrick Gray	39
Wide Variety Of Recent Publications Re- veal Deep Interest In Indian Subjects .	Elizabeth Morison ..	40
CCC-ID Reports		46



A famous authoress, Kathleen Norris, gets a lesson in spinning wool from a young Navajo girl, Mabel Burnside, who seeks fame as a rug maker at the Indian presentation at the Golden Gate International Exposition at San Francisco. A graduate this year from the Fort Wingate, New Mexico, Vocational High School for Indians, Mabel has already woven rugs that have won first prizes against some of the stiffest competition in the Southwest.

INDIANS

AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VI · · JULY 1939 · · NUMBER 11

A very recent shift of policy toward Indian native cultures by the Indian administration of the Republic of Mexico holds immense significance for all of Pan-America. The change has been reported at Washington in recent days by Dr. Daniel F. Rubin de la Borbolla. Dr. Borbolla heads the Department of Anthropology of the National School of Biological Sciences of the National Polytechnic Institute, Mexico City.

To realize fully the meaning of the shift of policy, one needs to go back hundreds of years, to the great Indian reforms of Philip the Second. Philip the Second promulgated the Laws of the Indies, and contained within those laws was the promise of a good future for the Indians through the whole vast domain of Spain. The laws were not merely idealistic. Philip the Second investigated Indian problems with such pertinacity that he made himself the best informed man in the world upon the subject. He used methods quite modern, and the reports which he drew in from hundreds of areas furnish the best data existing as to the populations, the geographical situation, the economic status and the community needs of the Indians of three hundred years ago.

The Laws of the Indies were promulgated in Spanish and were distributed throughout the Spanish dominion.

But the Indians did not read Spanish, and hardly any of them could speak more than a few words of it. They never became effectually possessed of the Laws of the Indies; hence they could not invoke the Spanish sovereignty in any practical manner. Their num-

berless petitions went wide of the mark because they were blankly uninformed upon that system of laws and procedures needed to implement their strivings.

The years and centuries went on, and still the Indian masses neither could read nor write nor understand Spanish.

Then there was launched the government's effort at schooling the Indians. Within the last twenty-five years, schools have been planted everywhere in Mexico. These schools in many instances have been models of practical endeavor. They have been, within the limits of an exclusive utilization of Spanish as their medium, economic, cultural and clinical centers of the Indian communities. But this limitation, of the utilization of Spanish and nothing but Spanish, was found to bind the schools in to a too narrow usefulness, spiritual and practical.

Now has come the re-examination of theory and of practice. Three million Mexican Indians are devoid of any knowledge of Spanish. Another two million, classed in the census as literate, have no more than a slight trading knowledge of words and phrases. They do not really communicate in Spanish, nor can they be reached through Spanish. A minimum of five million Indians in Mexico are practically mono-lingual in the Indian language. These languages number fifty-two, but for practical purposes, to reach the great mass of the Indians, thirty-nine is the minimum number.

The new policy in Mexico is to shift the school work with Indians onto the native language basis. This requires the establishment of alphabets and the rendering of the native languages into phonetic or conventional transcription. The work has been started in a demonstration area. The policy is definite for the whole Indian population.

It is intended not merely to shift the communication and teaching into the native languages, but to compile, interpret and publish in the native languages the facts that are essential to each Indian group where it is. Thus there is being inaugurated, on parallel lines, a vast linguistic project, a sociological and economic project, and a project of re-stating the general and universal problems and aims of government into the aboriginal languages.

Dr. Borbolla, who told at length what is most roughly summarized here, is not a romantic. He anticipates the entry of all the Indians into European culture, not in spite of the new policy, but by means of it. Because of the barrier against communication, after hundreds of years they have not entered into European culture. Dr. Borbolla and his co-workers are satisfied that the new policy and method, if it can be pressed for a sufficient length of time,

will bridge the chasm, will bring the Indians into the Spanish language and into world culture and at the same time will conserve an all but incalculable heritage of ancient folk values for the use of the Mexico of tomorrow.

Dr. Borbolla realizes, too, the huge difficulties on the way. He is seeking various kinds of technical help from the learned societies in this country.

* * * * *

On May 25, 1939, died Mrs. Stella M. Atwood, at Riverside, California, and on May 28, died James A. Frear, at Washington. Indian history, since 1920, would have been different, and less happy, but for the work of each of these.

Mrs. Atwood died in her 74th year, and Mr. Frear in his 79th year. Mr. Frear's interest first was kindled by Mrs. Atwood, far back in 1925. Mrs. Atwood had "awakened the nation" on Indian issues in 1922. Thus, both of these friends of the Indian gave their militant and toilsome service when past middle life.

It was in 1920 that Mrs. Atwood brought into existence the Indian Welfare Division of the General Federation of Women's Clubs. She acted as its chairman. There was an atmosphere of peril and crisis in many parts of the Indian country, in the years 1921 and 1922. Albert B. Fall had become Secretary of the Interior.

In the spring of 1922 I first encountered Mrs. Atwood. She was reading omnivorously in the Indian Commissioners' reports, Federal Statutes, and particularly the Appropriation Hearings of the House Committee. Each of us, at that date in 1922, was prepared to give two years (and, we naively hoped, no more) to an effort to change the system of Indian management. We stumbled right away into the Bursum Bill, passed by the Senate and pending in the House, of which the Indians themselves knew nothing. This bill sought to expropriate the land-holdings of the Pueblo Tribes. Other bills and administrative undertakings of shattering character were quickly discovered. One of them would have taken from the Mescalero Apache Tribe most of its lands. Another would have denied the ownership by the Navajo Tribe of all its Executive Order reservations, through a departmental ruling which collaterally would have denied the Indian ownership of Executive order reservations everywhere. Another, most picturesque of all the terrors, was known as the Indian Omnibus Bill. This is not the place to describe that bill.

The public's lack of information and consequent indifference was all but absolute; the Indians were hardly better informed; and these menacing bills and policies were being promoted by the Interior Department itself.

The Pueblo Tribes first marched. And in company with seventeen of their governors, priests, and other elder statesmen, Mrs. Atwood came to Washington. Then commenced an exceedingly bitter and dramatic struggle. Before it was finished, the Albert B. Fall attack against Indian rights had been destroyed in its entirety. Mrs. Atwood's health had temporarily been shattered. The victory seemed at the moment tremendous, until Mrs. Atwood, along with the groups she had taken leadership in awakening, realized that the fundamental system of Indian Affairs had not been changed at all. That system, the product of two generations of administrative and statutory accumulation, sought the destruction of the tribes as living, functioning entities, denied constitutional rights to Indians, pulverized land-holdings through the allotment system which threw into white ownership two million acres of Indian land each year, and generally was the system of "liquidating" the Indian through the technics of a dogmatically benevolent absolutism.

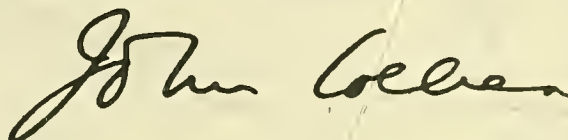
The American Indian Defense Association, Inc., carried forward the effort; Mrs. Atwood was a founder and director.

At this point entered James A. Frear, then a member of Congress from Wisconsin. Mr. Frear had just at that time been placed on the Indian Committee of the House, having been expelled from all other committees because he was a politically Progressive. Conversations initiated by Mrs. Atwood resulted in profound and fixed purpose in the mind of James A. Frear - the purpose not of curing symptomatic woes of the Indians, but of reconstructing, in principle and in form, the system of Indian management. Mr. Frear waged his campaign in committee and on the floor of Congress, and at his own expense made journeys to Indian country North, South, East and West. During the longest of these journeys, Mr. Frear, at Salt Lake City, brought to a focus the interest of Senator King of Utah, whence arose, after nearly two years, the Senate's activity of investigating Indian matters, under a resolution promoted by Senator King. (1928) Mr. Frear kept up his work until so far as his own powers could extend, it was accomplished. The Indian Reorganization Act of June 18, 1934, was the culmination of that which Mrs. Atwood, Representative Frear, Senator King and many others had struggled for.

Mrs. Atwood never ceased her Indian activity. She continued it virtually until the last day of her life. Mr. Frear retired from Congress voluntarily, but his personal interest was continuing. Many other efforts and other lives were interwoven with the efforts and lives of these two, whose names surely will have a permanent place in the history of Indians and of government.

Mrs. Atwood carried for very many years a burden of ill health. But her life was a happy one. Interests ever-youthful and

various, a sense of humor rarely failing, a perfect comradeship with Dr. Atwood, her husband. Last year, with Dr. Atwood, Mrs. Atwood visited England, and at Avon, in the Lake country, along the Thames, her spirit seemed to have found its native home. That old - thousand-year-old - pursuit of liberty and of justice through pragmatic achievement, hoping not too much and fainting never, which is one of England's gifts to universal man, had entered her own life when she was young. Going back to these sources was a crowning happiness in a good life, and it was not going away from Indians.



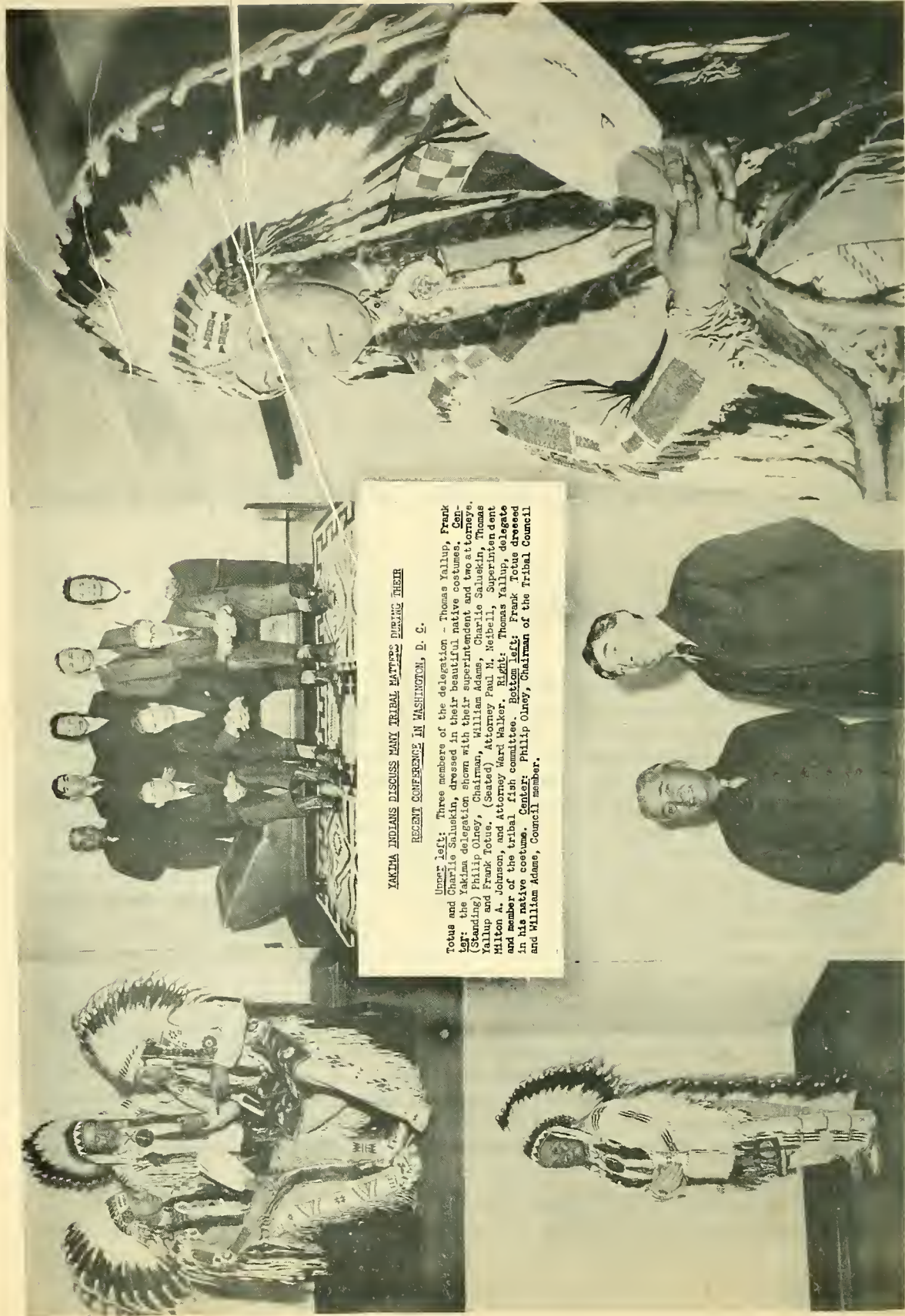
Commissioner of Indian Affairs

* * * * *

WASHINGTON OFFICE VISITORS

The following superintendents have recently visited the Washington Office: Sophie D. Aberle, Superintendent, United Pueblos Agency (New Mexico); Louis C. Balsam, Field Representative in Charge, Colville Agency (Washington); Ralph Fredenberg, Superintendent, Keshena Agency (Wisconsin); Guy Hobgood, Superintendent, Cheyenne and Arapaho Agency (Oklahoma); Walter B. McCown, Superintendent, Kiowa Agency (Oklahoma); William C. Smith, Superintendent, Sisseton Agency (South Dakota); Claude R. Whitlock, Superintendent, Rosebud Agency (South Dakota); Seth Wilson, Superintendent, Hopi Agency (Arizona); and Robert Yellowtail, Superintendent, Crow Agency (Montana).

Other recent visitors have included: A. C. Monahan, Regional Coordinator, Oklahoma City, Oklahoma and Louis O. Mueller, Chief Special Officer, Denver, Colorado. Cheyenne and Arapaho (Oklahoma): Ed Burns, Theodore Hawrey, John Otterby, and Jesse Rowledge. Hopi (Arizona): Bryan P. Adams, Fred Lomayesva, Ernest Naquayouma, Peter Nuvamsa, and Sam Shingoitwa. Rosebud (South Dakota): Stephen Brave Heart, Carlos Gallineaux, Henry Stranger Horse, Joe Thin Elk, George Whirlwind Soldier, and Thomas Whiting. Seminole (Florida): Lincoln Burden and Charles E. Grounds. Sisseton (South Dakota): Isaac Greyearth, Albert Heminger, and James Renville.



**YAKMA INDIANS DISCUSS MAY TRIBAL MATTERS DURING THEIR
RECENT CONFERENCE IN WASHINGTON, D. C.**

Upper left: Three members of the delegation - Thomas Yallup, Frank Totus and Charlie Saluakin, dressed in their beautiful native costumes. Center: the Yakma delegation, shown all together in their suits. (Standing) Philip Olney, Chairman, William Adams, Charlie Saluakin, Thomas Yallup and Frank Totus, (Seated) Attorney Paul K. McNeill, Superintendent Milton A. Johnson, and Attorney Ward Walker. Right: Thomas Yallup, delegate and member of the tribal fish committee. Bottom left: Frank Totus, dressed in his native costume. Center: Philip Olney, Chairman of the Tribal Council and William Adams, Council member.

ROSEBUD SIOUX OF SOUTH DAKOTA ADOPT BRITISH KING AND QUEEN

Resolution From Tribe Sent By Secretary Ickes To
State Department For Transmission To Their Majesties

Although disappointed that the itinerary of King George VI and Queen Elizabeth did not lead them to the Sioux country, the Rosebud Sioux Indians of South Dakota assembled in council meeting and extended to their Majesties an honorary membership in their tribe.

Henceforth, the King will be known to these Indians as Wicota Nawicakicijin, or "Defender of Many People", and the Queen will be known by the name of Wicota Wastekilapi, or "Loved by Many People."

A dignified document, adorned by an Indian head, hand-painted in watercolor, was sent to the Commissioner of Indian Affairs for presentation to their Majesties on their visit to the nation's capital. It contains the sentiments of the tribe, as drawn up in a council meeting, held June 3, expressing their sincerest wishes for the personal welfare of the royal couple and for the prosperity of the British Empire.

"It is remembered," the preamble states, "it was from the English people the first civilizing influence upon our race was felt and by that token a warm feeling of kinship exists."

The resolution is signed by Thomas F. Whiting, President, and Lester Edwards, Secretary of the Rosebud Sioux Tribal Council. A roster of the meeting, attended by 48 members of the tribe, is attached. The list includes such names as Chris Colombe, Levi Elk Looks Back, George Whirlwind Soldier, Mike One Star, James Running Horse, James Two Charge, and Jesse Brave Hawk. The following is a copy of the resolution:

Resolution

BE IT RESOLVED, whereas it is noted in newspaper reports that certain tribes of Indians are to honor the King and Queen of England by conferring upon them membership to their tribe by adoption and,

Whereas, the Rosebud Sioux Tribe of Indians join with other citizens of the United States in extending to their Majesties a welcome to our nation and,

Whereas, since the itinerary of the King and Queen does not lead them to the Sioux country where these sentiments of friendship could be personally expressed;

Therefore, the Rosebud Sioux Tribe in council assembled the third day of June 1939, take this opportunity of extending to the King and Queen our sincerest wishes for their personal welfare and for prosperity of the peoples of the British Empire, and as a token of our sentiments extend to them an honorary membership into the Rosebud Sioux Tribe and give to them tribal names: to wit - the King shall be known to us as "Defender of Many People" - Wicota Nawicakicijin; and the Queen shall be known to us as "Loved by Many People" - Wicota Wastekilapi.

This Resolution to be extended through the Commissioner of Indian Affairs at the time of the visit of their Majesties to our Capital.

Submitted by Resolution Committee.

Carlos Gallineaux
Levi Elk Looks Back

Thomas F. Whiting, President
Rosebud Sioux Tribal Council.

Lester Edwards, Secretary.

* * * * *

DR. W. CARSON RYAN FINDS INDIANS STIMULATED TO CONTROL OWN DESTINIES

"... What gives the present national program for the American Indian a hope and vitality such programs have never had before is that those in charge of it are resolutely determined to encourage Indian people, as human beings, to live their own lives, to capitalize on their own assets, to control their own destinies (within the total framework of the American scene, to be sure), to make their own unique contribution to Western civilization. The present effort would not have been possible were it not for the fact that there are now hundreds of responsible persons who have learned to value Indians as people, who know their capacities, who appreciate individuals among them as personalities. ..."

* The above excerpt appeared in an article "Democracy At Work In The Community", by Dr. W. Carson Ryan, in the May 6, 1939 issue of SCHOOL AND SOCIETY. Dr. Ryan was formerly Director of Education in the Indian Service.

NO LONGER THE VANISHING AMERICAN - THE RED INDIAN RISES AGAIN

By Floyd W. La Rouché

(Editor's Note: Presented below is a condensed version of a 3,000-word article prepared on request of the London Times and printed with copious illustrations in its special United States number, published on the occasion of the visit of the British King and Queen to this country. By publishing this article throughout the United Kingdom and elsewhere, the editors of the Times typify an almost world-wide interest in the problems and the progress of the American Indian.)

The Red Indian of the United States, pictured at home as a member of a dying race and portrayed in many countries of Europe as a militant savage arrayed in feathered headdress and waving a tomahawk, is in actual fact, in the year 1939, as completely different from one misconception as from the other.

The Indian of the United States is not "vanishing" and he is not and has never been as wild as he was painted.

It is true that the Indian population diminished steadily after the establishment of white colonies, with full-blood Indians becoming less numerous as the assimilative processes went forward. But in recent years these things have changed. The curve of Indian population has taken a sudden upward swing and the drift toward assimilation has apparently slowed down. And with these changes in the current of native existence, there has come a resurgence of Indian culture, Indian economy and Indian spirit.

The best available statistics indicate that at the time Columbus landed there were living in what is now the United States, approximately 846,000 Indians. By 1900 the population was reported as 270,000, and apparently had dropped at one time even below this point.

The chief causes of Indian decimation, as classified by one authority, were smallpox and epidemics; tuberculosis; sexual diseases; whiskey and attendant dissipation; removals, starvation and subjection to unaccustomed conditions; low vitality due to mental depression under misfortune; wars. War is considered the least important cause, as the tribes were in chronic warfare among themselves before the white man came.

The Indian population continued to decline until the latter part of the last century when it started slowly upward. Within the last decade the increase has been unmistakably rapid. There are

now 342,000 Indians in the United States, plus 30,000 Indians and Eskimos living in Alaska. Of the 342,000, approximately half are full-blooded Indians and the remainder are mixed with whites in varying degrees, and in the case of a few tribes, with Negroes. There are more than 200 distinct tribes living in 27 different states.

From NEWSWEEK Magazine, June 19, 1939. Unprecedented as was the visit of the British King and Queen to the United States last week, it was no more unusual than the arrival of The London Times on American newsstands the same day.

Printed in London and brought over on the Aquitania, the 13,000 copies of The Times' United States Number consigned to the American News Company sold out at 5 cents each in three hours, and speculators got as high as \$1 per copy. Meanwhile, the New York office of The Times cabled frantically for more. The reply: 10,700 more copies will be on sale in New York June 21.

Behind a full-page cover photomontage of London and New York (sponsored by RCA and Cable & Wireless Ltd.), with "God-speed and all success to Their Majesties", the 32 pages that caused all the furor contain articles on the World's Fairs, education, travel, business, racial problems, art, and countless other subjects.

The increases in Indian population have not been accompanied by corresponding increases in land and other productive assets. From 1887, when the General Allotment Act was passed, until 1933, Indians were consistently despoiled of their lands. Communal land tenure was broken up. Indian resources were being rapidly dissipated.

Under the sway of a policy to "Americanize" the Indian, the Indians as a race were on the road to extinction. Indian life was becoming tangled in a mesh of democracy. Under the weight of a benevolent Federal "guardianship", Indian initiative and resourcefulness were being crushed. Tribal government was ignored or undermined. Ancient ceremonies and religions were suppressed. Native arts and pottery were discouraged. Indian family life was nearly destroyed in the institution of the government boarding school.

In 1862 Secretary Stanton described the administration of Indian affairs as a "sink of iniquity" and President Lincoln de-

clared: "If we get through this war, and I live, this Indian system shall be reformed."

For years the friends of the Indian and Indian leaders themselves agitated for reform. In the late 1920's a thorough factual study of the whole system was made by a committee under the Institute of Government Research headed by Dr. Lewis Meriam. Publication of the Meriam Report in 1928 was followed by a lengthy investigation by a committee of the United States Senate whose voluminous hearings and exposures heralded the reforms to come. In 1929 there were appointed Indian commissioners of a wholly new type, pledged to a reform program - Messrs. Charles J. Rhoads and J. Henry Scattergood. Under their administration the ground work was laid for a new policy.

In 1933 three vigorous critics of governmental Indian policies were appointed to important posts - Harold L. Ickes, as Secretary of the Interior, Nathan R. Margold as Solicitor of the Interior Department and John Collier as Commissioner of Indian Affairs.

The new Indian Commissioner defined his objectives thus:

To move the Indian toward economic self-support, which includes furnishing land for subsistence to landless groups. Furnishing agricultural credit and opportunities for technological training to Indians and assisting the development of the cooperative movement among Indians.

To speed up the final settlement of Indian tribal claims against the government.

To establish civil liberty, including group and cultural liberty, within a framework of continuing Federal protection and assistance.

To establish conservation, through intelligent use by the Indians themselves, with government aid, of all Indian-owned land resources. Indian land resources have dangerously deteriorated through misuse. Half the solid value of Indian range lands has been lost.

Affirmatively to seek the conservation of the Indian social heritage ("culture") through finding ways to help it interact with the general life, in matters, economic, political and esthetic. This includes as one element the protection of Indian ceremonial life; as another, the protection and re-invigoration of Indian arts and crafts; as another, the discovery and utilization, in a process of "indirect administration" of viable elements in the material, political and social culture of Indians.

So, to decentralize Indian administration that programs and their fulfillment will be the responsibility of the local service personnel in continuous interaction with the organized tribes.

To recruit talent more practical and more creative for Indian service, and supply in-service training to Indian and white employees alike.

To abandon the tradition of Indian Office monopoly over the Indian Service, by drawing all available Federal and state agencies into Indian Service. In important areas the Indian Service job is now a merger of the Departments of Agriculture and the Interior (Navajo, Pueblo, Wyoming, Shoshone); in others it is a merger of the Interior Department with state departments of education, health, welfare, etc., (California, Minnesota, Wisconsin).

* * * * *

The Indian Reorganization Act is the basic foundation for the new era. Much of it is not new, having been suggested and even strongly urged over a period of many years by enlightened men and women both inside and outside the Government. But not until 1934 were these things incorporated into Federal law.

The old policies of Indian administration, when compared to the new ones as embodied chiefly in the Act of 1934, present some startling and significant contrasts. Here, in brief, is a comparison of some of the essential points:

LAND - The Old: Traditional policy worked toward the break up of Indian lands by individual property ownership. Indian tribal enterprises became dormant because of lack of tools and credit. Indian soil resources, range and timber lands, were used and exploited without plan.

The New: Land losses stopped and holdings increased from 50,000 acres in 1933 to 52,650 acres in 1937. Group organization was encouraged and credit supplied for cooperative enterprises. Acreage leased to whites declined. Far-reaching plans for land, range, timber and soil are being carried out in cooperation with the Soil Conservation Service.

RIGHTS - The Old: The rights of Indians were almost solely dependent on the Indian Bureau, which maintained itself as a monopoly in Indian administration, to the detriment of tribal self-government. The historic policy was to break up Indian cultural, social and economic life, in favor of absorption by the dominant white population. There was no legal assurance of civil liberties for Indians, because offenders were subject to arrest, trial and imprisonment by Indian Service officials and by judges controlled by reservation superinten-

dents. The Indian Bureau dealt with Indians individually, on a paternalistic basis.

The New: The Indians have been granted the fundamental rights enjoyed by white citizens. The power of the Indian Bureau over the Indians has been curbed, and Federal and State agencies are cooperating in administrative responsibilities. The Bureau fosters democratic principles and the right to negotiate through representatives of the Indians' own choosing. Religious and cultural liberty are affirmed. The right of Indians to their own languages, ceremonies, arts and traditions is respected and encouraged. Gag and sedition laws have been repealed. The system of justice for Indians has been reorganized and safeguarded from official control of Indian courts, whose jurisdiction is carefully defined.

SOCIAL SERVICE - The Old: The Indian death rate was double that of the general population in the 1920's. Health services were inadequate. Indian education was dominated by boarding schools, for the most part poor imitations of semi-military white industrial schools, tending deliberately toward the break-up of Indian family life. Indian arts and crafts were discouraged.

The New: The Indian death rate decreased to 13.7 per thousand in 1936 (average U. S. rate is 11.5). Nine new hospitals were built, 20 remodeled or enlarged and one is under construction. Many boarding schools were closed or reduced in size and the personnel improved. Some were developed as centers for older children and for broken or "problem" homes. 74 new community day schools were opened, enrolling 5,000 children. 6,340 more Indian children have enrolled in public schools. The states are cooperating in Indian education. An Arts and Crafts Board has been created to raise workmanship, establish authenticity and provide markets for handicrafts.

PERSONNEL - The Old: Indians had few places and little preference in the Indian Service, except in the most menial positions.

The New: Indian employment in regular and emergency services greatly increased. In October 1939 a total of 4400 Indians were employed in the Service, with 83 in the Washington Office.

Opposition to the policies of the Indian Reorganization Act has come from many sources, both among the Indians and among the whites. Some of the opposition represents an honest difference of view, much of it is selfish and a great deal of it is misinformed. Generally speaking, the opposition among white people is due either to self-interest in exploiting Indian lands, which the Indian Reorganization Act has stopped; to the policy of religious freedom which cuts under some of the privileges accorded missionaries in the past; or to the policy of permitting Indians to develop their own tribal life and handle their own affairs instead of being absorbed into the general population.

But John Collier and his colleagues have thus far weathered the storm of criticism that have come from many corners. They have suffered some bad losses, their program has been battered at times to a point of unrecognizability and the crusaders of old, now standing on the receiving end, have taken some nasty blows, of which not a few are foul.

With it all the new day for the Indian moves forward. The Indian has gained new stature, he is proud, he is on the move, his land is being restored, his earnings are increasing, he is (in states that previously have denied him) winning the right of suffrage, his children are going to school, his arts, religions, languages, dances, ceremonials, handicrafts are reviving. He is finding it is honorable to be an Indian. And America is richer because this is true.

————*——*——*——*——*

Every Sunday afternoon through August 6, a radio program to interpret and supplement the Federal Exhibits at the New York World's Fair may be heard over the Columbia Broadcasting System from 2 to 2:30 (Eastern Standard Time).

The program, "Democracy in Action", is under the auspices of the U. S. Office of Education and succeeds "Americans All - Immigrants All", recently named by the Women's National Radio Committee as the "most original and informative program" of the year.

* * * * *

A number of individuals and organizations have asked that Alaska be opened for the "refugees." Secretary of the Interior Harold L. Ickes in a preliminary report made public recently pointed out that lack of capital and limited transportation facilities now stand in the way of developing the territory. The Department has not made any recommendations, he said, with respect to specific settlement plans, as the problem involves aspects of national defense and immigration completely beyond the jurisdiction of this Department.

* * * * *

Time marches on. And the Federal Government has discovered airplanes are the most nearly accurate means of making a census of antelope and wild life on its Southern Wyoming grazing districts. According to reports, counting on horseback has never been as successful as this first census made from the air, because the herds always scatter so swiftly at the approach of a rider.

SENIOR CLASS AT CARSON AGENCY, NEVADA VISITS

SAN FRANCISCO FAIR



Earning the first \$50 by clearing ten acres of ground.

national Exposition, particularly to the Indian presentation in the Federal Building where much of their handcraft is on display. But it would cost \$500. Licked? No sireee!

The first \$50 came when the boys cleared ten acres of sagebrush. Next \$50 from the sale of hot dogs and hamburgers at athletic events. Next \$150 from washing and ironing clothes - a laundry project of the girls. Sixty dollars from repairing automobiles, earned by the boys in the auto mechanics shop. At the end of six months - \$535. They are now working out a class song to the tune of "California, Here I Come!"

"You can get what you want if you really want it."

That is the motto of the senior class of the Carson Indian School, Stewart, Nevada. The thirty-four Indian boys and girls wanted their annual class trip in May to be a visit to the Golden Gate Inter



The auto mechanics earning their \$50



The girls earned their \$50 by washing and ironing.



Hot dogs - hamburgers coffee!

FIVE AWARDS IN COMPETITIVE EXHIBITION WON BY
INDIAN CONSTRUCTION UNIT



Navajo Council House

Entering their work for the first time in the annual exhibition of the Association of Federal Architects, the architects in the Indian Service captured five awards.

The Indian Service's construction division had only fifteen items on display among the thousand entered by architects in other governmental agencies, but the Indian booth was so colorfully decorated, that it attracted many visitors.

Bright Indian blankets and rugs hung from the walls. A totem pole and an animated diorama showing Navajo craftsmen at work gave added interest to the displays. A photograph of the Navajo Council House and the Navajo Agency headquarters at Window Rock in Arizona, received first award in landscape design, and second award in photography.

The photograph is tinted deeply in the striking shades of the Southwest Indian country. The huge rock ledge, with its natural opening which gives the town of Window Rock its name, is seen in the background. The colors are so shaded that one feels sunshine and warmth coming through the opening in the rock. The opening seems more comparable to a door than a "window."

The photograph was presented by Roy H. Bradley, District Supervisor of Construction in Albuquerque, New Mexico. It now hangs embellished by two ribbons in the office of W. Barton Greenwood, Chief Finance Officer and Business Manager in the Washington Office.

A second photograph, loaned by E. J. Armstrong, Assistant Finance Officer, received third award in photography. Similar to the subject above, the photograph is taken from a different angle and shows only the Navajo Council House and the rock ledge with its window. To Milton Snow, a photographer at the Navajo Agency, goes credit.

A model of the Standing Rock Dormitory by Carl Cederstrand won third award in architectural models. A two-story building, which, in its general architectural motif is colonial in character, the scale model is two and one-quarter inches high, ten inches long, and four inches wide. The windows, which are about three-eighths by five-eighths of an inch, have tiny bits of cellophane for window panes with shades and drapes painted in behind the shining cellophane.

The Standing Rock Dormitory, which was completed a year and a half ago, is similar to the dormitory buildings now under construction at Tongue River Agency, Fort Berthold Agency and Crow Creek Agency.

The other individual prize winner, C. J. Poiesz, received third award in oil painting for a landscape. Mr. Poiesz, an architectural engineer in the construction division, did his painting in his spare time as did Mr. Cederstrand his model. Both assisted in gathering the materials for display.

It was largely through the encouragement of Edward A. Poyn-ton, Indian Service Director of Construction and a new member of the Board of Directors of the Association of Federal Architects, that the construction division entered the competition this year.

This eighth annual exhibition of the Association of Federal Architects represented the work of individuals and bureaus within the Federal Government in architectural models, design, rendering, photography, water colors, oils, and other closely allied fields. It was held in the National Museum, Washington, D. C., during the month of May.



CATTLE RAISING ON THE SAN CARLOS RESERVATION IN ARIZONA

By Harry Stevens, CCC-ID Camp Assistant



In years past, to speak of Indian cattle in Arizona, was to speak of wild, off-colored, scrubby stock, branded from neck to rump, "burned", as it were; hard to work, and usually hard to find. Such is not the case at the present time, especially when the grade of stock raised on the San Carlos Apache Reservation is concerned. The cattle grazed on our reservation compare favorably with the best grade of Hereford stock in the entire Southwest. The San Carlos Apache led the Indian Service in the number sold and gross revenue derived therefrom in 1937. Almost 12,000 head were sold for an average of \$32 per head. Instead of the weekly ration issued to the captured Indian by the Army commissary in 1890, he now has a family income of \$731.00. But let us go back a few years ago when the Arizona Apaches were looked upon as a war-like tribe, killing and despoiling the

the Southwestern pioneer. Most historical accounts dealing with Indians in Arizona describe the Apache as a "hideously cruel and bloodthirsty" individual. It appears from all accounts that the Apache was not looked upon as a potential and successful cattleman.

The San Carlos Apache Indian Reservation was created by Presidential Order, December 14, 1872. In this Order, Camp Grant on the San Pedro River was abolished and all Aravaipa Apaches under their chief, Eskiminzin, were moved to San Carlos in March, 1873. The Chiricahua Apaches numbering 325 moved to San Carlos in 1876. This occurred after the death of their chief, Cochise. Approximately 1800 Indians were on the census rolls, but from mismanagement or frequent changes of Indian agents, there were constant troubles, desertions and recaptures. Though the presence of many different and mutually

hostile bands made it necessary that they be segregated in distant camps, there was no serious trouble with the masses; the Indian police rendered good services and good progress was reported in small tract gardening in 1875. In 1879, the population increased to 4,652. This was due to other bands from other parts of the Territory being moved to San Carlos.

The Beginning Of The Cattle Industry At San Carlos

Bancroft, in his "History of Arizona and New Mexico" said: "As to the general prospects of the reservation Indians of all tribes, they cannot be said to be very encouraging. A mountainous, mining country, where white men can hardly be made to behave themselves, is not fit to be an Indian reservation." But it did not take the white man long to find out that the reservation was fit for one thing and that one thing was grazing. Early in the nineties, the Chiricahua Cattle Company obtained a permit to graze 200 head of cattle on the Ash Flat range, to the north of what is now Fort Thomas. More and more big cow outfits moved in. By 1920, five-eighths of the reservation was under lease to white cattle growers. The best watered and choicest part of the reservation was included in these five-eighths.

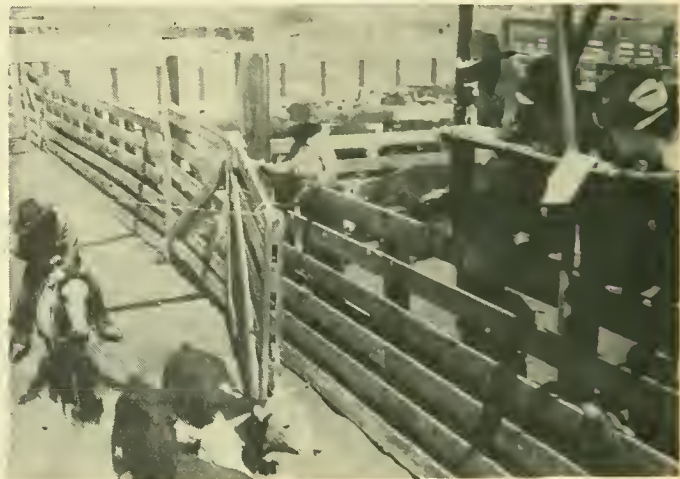
Then came James B. Kitch, since retired, and with him in 1923 came a new era for the Apaches. Expired grazing leases were not renewed. Considerable pressure was brought to bear through Washington channels to

In 1880, the renegade chiefs, Geronimo and Juh, with 108 Chiricahuas were brought in from old Mexico. It was at this time that Vittorio, with 40 other Chiricahua Apaches escaped to avoid the transfer to San Carlos and did bloody work in Mexico. Later he was killed by Mexicans during one of his raids in Mexico.

have the leases renewed, but Jim Kitch and the Apaches were successful in their stand.

At the present time, there are no white cattle growers leasing grazing land from the Apaches, and it is the intention of the administration that there will be none in the future.

We have now what is generally recognized as the largest registered herd of Herefords in the Southwest. Some 600 registered Herefords were purchased during the drought in 1934 by the government for



Checking Cattle After Roundup

the San Carlos Indians. The number has increased to 1200. Registration will be kept on 400 of these and the balance will be used as a breeding herd for reimbursable heifers.

Young male Indians over 21 years of age, of good character and desirous of going into the cattle business are chosen by the Tribal Council annually, as recipients of 20 head of choice yearling heifers. The young Indian is given ample time to repay the tribe for these heifers, and as sales are made from offspring steers under his brand, a small semi-annual payment is taken. The registered and purebred herd is owned by the tribe. Other cattle on the reservation are owned by individual Indians, there being about 600 brands totaling 25,000 head of cattle. In the recent dispersal of the famous Painter Hereford herd in Colorado, Domino C366, reputedly one of the top bulls in the nation, was sold to the San Carlos Indians. In the same bargain one of his yearling

offspring bulls also came to the reservation.

For many years, we have been buying registered bulls for replacement on the various ranges, but with the acquisition of such prize animals as Domino C366 and his offspring, we plan on raising on our own. These two bulls will be bred with the select of our registered females and we plan to take the best part of Ash Flat range as a strictly registered herd pasture, it being the most accessible and choicest. In fact, the Tribal Council has just passed an ordinance to that effect. Artificial insemination is being studied by our stockmen with the thought in mind of extending the usefulness of these two great sires. Naturally, all pertinent information relative to artificial insemination will be taught to the Indians. All other phases of good stock raising have been given them.

Since the inception of Indian Emergency Conservation Work on the San Carlos Reservation, the projects accomplished will be those which will greatly aid in the working of cattle. Over 400 miles of boundary and range division fences have been built, almost 100 earthen and concrete water tanks have been constructed, stock drives cleared, springs and wells developed. These emergency appropriations have given the Apaches a new lease on life. The work has taken him to all sections of his domain, it has given him added income, and a greater realiza-



Interested Cattle Owners During Counting

tion of the possibilities of self-support. The San Carlos Apache already has self-government, given to him through the Reorganization Act of 1934 (Wheeler-Howard Bill). All tribal affairs are controlled by a representative tribal

council composed of seven elected members of the tribe, one of which serves as chairman. Indian Emergency Conservation Work came just at the time when the cattle working facilities were badly in need of repair.

Business-Like Methods Used By The Indians

In The Management Of Their Cattle Industry

The reservation grazing area is divided into 15 distinct or associated ranges. Clans, or family groups, have been assigned each range, and cattle associations with elective officers at their head have been formed. It has been the practice of the San Carlos Apaches to sell or butcher all undesirable animals running on the range. All scrubby, off-colored and inferior stock is disposed of as soon as they are rounded up. Each cattle association takes on the working appearance of a large cattle ranch, or better yet, a cooperative livestock organization. Roundups are held each spring and fall; calves branded; steers dehorned; the cutting out of cattle offered for sale; and repairs made to cattle association equipment. Current market prices greatly determine the class of cattle offered for sale. Invitations to bid are sent to the most reputable cattle buyers of the Southwest. Sale cattle are divided into various classes and bids received for each lot, either by head or pound. Bids are opened, read, and sold to the highest bidder when all cattle association members owning

cattle in the sale herd have agreed that the price offered is suitable.

At a September sale of 1900 head, 400 head of yearling dehorned steers brought a top price of \$37.96. This year the Indian Office has not yet notified us of our comparative standing with other reservations in the number sold and average price received, but we feel sure that our standing will be about the same as in 1937. For 1938, we have sold almost 11,000 head for an average of \$32 per head. A grazing fee of \$5 per head sold is deducted on every head from each cattle check made out to the Indian cattle owner. Roundup chuck, the pay of roundup expenses are paid from this fund. The purchase of salt and cottonseed cake for bull feed is also paid from this fund.

As yet, the cattle management plan is not perfected. Though leading the Indian Service in the number sold and money taken in, several phases of our program are to be enlarged. About 400 of the 700 families on the reservation

are numbered as cattle owners. What to do with the remaining 300 is the big problem facing the tribal leaders. The Tribal Council has just passed an ordinance setting off a big portion of the eastern range as a tribal herd pasture. The plan will be to graze a herd

of approximately 5,000 head of cattle for the benefit of all members of the tribe over 65 and not cattle owners, and for those who are widows, orphans, crippled or blind. The San Carlos Apache is endeavoring to establish his own social security.

* * * * *

UNUSUAL INDIAN MURALS COMPLETED BY MAYNARD DIXON

The American Indian pictured neither as a scalping "savage", nor as a member of a dying race "at the end of the trail", but as a vital human being passing through the transitions required by the invasion of an overwhelming foreign civilization; this is the portrayal of Indian life in the murals of Maynard Dixon, just put on view in the Indian Office section of the new Department of the Interior Building.

Mr. Dixon, an old friend and a staunch advocate of the Indian, was chosen from a large field of aspirants for the difficult and exacting task of painting the Indian as he is today, and as he was at the close of the period of military conquest.

The murals represent the passing of the old regime for the Indian and the beginning of the new era. In the first group, a scout, carrying a Sharp's rifle and a soldier resting on his sword faces two Indians. One Indian has a war club, the other a pipe of peace. The figures are silhouetted against a broad sweep of Western prairie sky. Above them clouds are forming, thickening towards the West. Symbolically, a herd of buffalo are disappearing into the distance.

In the second mural, the white man is depicted teaching the Indians the arts of peace and civilization. A farm agent holds a handful of soil, explaining to an Indian boy, new agricultural methods and techniques, while his parents, representing the former culture, look on. The old Indian is dressed in overalls, but has the moccasins, long hair and blanket of his ancestors. The older people are suspicious and hold aloof. But the young boy has already the close-cut hair and shoes of the new generation, is eager to learn and to benefit from the white man's experience. A wooden barn replaces the buffalo. A single stalk of corn towers over the old Indian's head, showing the reliance of the Indian on the fecundity of the soil in his present-day economy. Again the figures are silhouetted against a broad yellow sky and the dark stretch of cloud has somewhat receded.

The concept of these two murals shows Mr. Dixon's unusual understanding of Indian psychology and life. The faces of the Indians are a composite of many Indian traits and characteristics, for Mr. Dixon is one of the few outstanding painters who combine authentic art with a deep knowledge of the Indian. During the last fifty years, he has been among Indians from Canada to Mexico, the Blackfeet, Flatheads, Nez Perces, Paiute, Shoshone, Hopi, Navajo and Pueblo Indians. He has an intimate familiarity with their ways and has been the only white witness at numerous ceremonials.

Maynard Dixon began his work on a newspaper in San Francisco, also making illustrations for Western fiction and leading magazines. His paintings, interpreting the life and country of the West, hang in the foremost galleries of the West - the San Francisco Museum of Art, the de Young Museum of San Francisco, the Southwest Museum, Los Angeles, and the Pasadena Art Institute. His murals decorate the Arizona-Biltmore Hotel in Phoenix, the Mark Hopkins Hotel in San Francisco, the reading room of the California State Library in Sacramento, the San Francisco Office of the U. S. Building and Loan Association, Fremont High School, Los Angeles, and two walls, Grass Lands and Plowed Lands, 60 x 100 feet, at the Golden Gate International Exposition at Treasure Island.

Mr. Dixon has been a zealous and articulate crusader for Indian betterment over a period of many years, both as an artist and as an active member of the American Indian Defense Association.

* * * * *

HERMAN W. JOHANNES RESIGNS AS MANAGER OF

MENOMINEE INDIAN MILLS IN WISCONSIN

The resignation of Herman W. Johannes as Manager of the Menominee Indian Mills at Neopit, Wisconsin has been announced by the Secretary of the Interior, Harold L. Ickes.

Acceptance of the resignation, Secretary Ickes explained, followed Mr. Johannes' request that he be relieved of his post to accept private employment.

"It is with real regret that I have accepted the resignation of Mr. Johannes," Secretary Ickes said. "During his administration since September 1935, the Mills have been operated at a substantial profit to the Menominee Indians."



HOPÍ INDIANS AND THEIR SUPERINTENDENT

VISIT WASHINGTON FOR FIRST TIME IN

MANY YEARS

Upper Left: The Hopi delegates conferring with Commissioner Collier. Left to right: Bryan P. Adams, Peter Nuvasa, Chairman, Ernest Naquayouma, Fred Lomayesva, Superintendent Seth Wilson, and Sam Shingoitwa. Center: Peter Nuvasa, Chairman of the delegation. Upper right: Sam Shingoitwa. Lower left: Fred Lomayesva.



INDIANS AND INDIAN MATTERS AS GLIMPSED IN THE DAILY PRESS

By Doris C. Brodt

(Editor's Note: The following digest of newspaper clippings on subjects concerning Indians and the Indian Service is intended only to present a sampling of the varied material clipped from daily papers. Clippings received from Indian country and from the metropolitan dailies still do not constitute a complete coverage but the items briefed here may serve as a representative selection. In most cases the items appeared in a large number of newspapers, but to save space and avoid duplication, only one paper is mentioned in each case. It is hoped that similar digests will appear in "Indians at Work" from time to time.

Out of over 300 treaties of our forefathers with the Redskins, there have arisen against the Government claims for more than five billions of dollars and scores of disputes. Hunting and fishing rights of Washington and Oregon Indians; alleged claim to the bed of the Niagara River by New York Indians; attempted employment of Arizona Indians of white men to kill bears, which are destroying large numbers of cattle on the Fort Apache Reservation; lawfully unlicensed dogs of California Indians killing sheep of the local sheepmen; declaration of independence from New York State Government by the Senecas of New York State; the technical existence of warfare between the Federal Government and the Florida Seminoles; and the unsettled state of battle between the New York State Indians and Germany - all constitute reasons for the innumerable disputes with the Government. Baltimore, Md. Evening Sun. 5-31-39.

The Indian population is on the increase. While better conditions have been provided, the increase in population has overbalanced the economic betterment afforded the Indians. They will work. The Government is encouraging them to use their land for farming and cattle raising so they can help raise themselves above a mere subsistence level. Lansing, Michigan. Journal. 5-2-39.

Superintendent Alida C. Bowler was appointed by Secretary of Labor Perkins to membership on a Conference on Children in a Democracy, organized by President Roosevelt. Because of her wide experience in child work, having been connected for several years with the Children's Bureau, Miss Bowler is especially well-fitted for membership in the Conference. San Francisco, Cal. Chronicle. 5-5-39.

The Navajo Tribal Council decided to apply for a Federal loan of \$50,000 for the sawmill project and an amount for the flour mill. The Council proposed to secure the loans by tribal funds and make repayments from profits of the mills. Albuquerque, N. M. Journal. 5-20-39.

Extension of social disease control work among Indians is to be furthered by the cooperation of the Health Department and the Indian Service, as the result of a conference of these agencies, called at the request of United States Surgeon General Thomas Parran. Albuquerque, N. M. Tribune. 5-19-39.

Because of inaccessibility to office records and because of the expense involved, Representative D. A. Reed, Republican from New York, protested against moving the Office of Indian Affairs from Salamanca, New York, to Buffalo. Assistant Secretary Chapman assured Honorable Reed that consideration would be given this protest. New York, N. Y. Herald-Tribune. 5-25-39.

Action has been taken to prevent the WPA from destroying the famous Indian mound at McKees Rocks Borough, long a mecca for student and archaeological expeditions and one of Western Pennsylvania's best-known sight-seeing spots of invaluable historical interest. WPA aims to dynamite the mound for stones for use on a road project. Pittsburgh, Pa. Press. 5-23-39.

The Navajo Tribal Council has accepted a grant of \$32,750 from the Farm Security Administration for erection of facilities at the annual tribal fair, for Indian homes and for aid to destitute Indians. The council also approved a five-year lease to a Pittsburgh mining firm for the development of a vanadium deposit on the Navajo Reservation. Meeting the problems of trachoma and dentistry among Indians was discussed by Dr. W. W. Peter, Navajo Medical Director. Phoenix, Arizona. Journal. 5-17-39.

The 1939 graduating class of the Phoenix Indian School is representative of Indian boys and girls of 12 Southwestern Indian tribes. Graduates majored variously in painting, masonry, agriculture, plumbing, carpentry, printing, auto mechanics, electricity and home economics. Phoenix, Arizona. Republic. 5-18-39.

The Navajo Tribal Council at a meeting held recently, gave no indication that it would file an appeal in the Arizona tribal test suit, upholding the Federal Government's right to restrict livestock grazing on a reservation. A resolution was approved by the Council limiting future filling station or trading post permits to Indians. Revision of the Indian Service law enforcement code was also studied by the Council. Phoenix, Arizona. Republic. 5-18-39.

The Government is carrying on extensive experiments to determine the breed of sheep that will yield the greatest quantity and best quality of wool for Navajo blankets. At the Southwestern Range and Sheep Breeding Laboratory on the Navajo Reservation, Navajo women make rugs from varieties of wool fibers differently processed. Improved breeding methods are also being used. To test the durability of the different types of wool, several of the rugs have been placed upon the floor of the cafeteria of the Interior Department. Boston, Mass. Christian Science Monitor. 5-22-39.

Picture of Mabel Burnside, Navajo Indian of Fort Wingate, New Mexico, showing her dyeing and art work to Kathleen Norris, the famous novelist, at the Indian Exhibit at the San Francisco Fair. San Francisco, California. San Francisco Examiner. 5-16-39.

The thirty-five members of the graduating class of the Carson Indian School's high school were taken to the San Francisco World's Fair. Funds for the trip were earned by the students.) Reno, Nevada. Gazette. 5-16-39. 5-17-39.

Discovery of a mound containing a number of Indian relics, presumably of prehistoric Hopewell Indians, was made at North Benton, Ohio, by Richard G. Morgan, Curator of Archaeology for the Ohio State Museum. Cleveland, Ohio. Cleveland Plain Dealer. 5-10-39.

Indian students of the Carson Indian School and students in Carson and Stewart grammar and high schools, showing a surprising amount of talent, will enter an art contest, it was announced by the Nevada Art Association. Carson City, Nevada. Appeal. 5-12-39.

Representative Burdick proposed, in a House joint resolution, that "The Rescue", an 87-year-old statue on the Capitol steps, depicting a frontiersman rescuing a white woman and child from an Indian, be removed. It is a "constant reminder of ill will toward the Indian," Mr. Burdick complains. Washington, D. C. Washington Post. 4-27-39.

Because they feared such an act would indicate an obligation on their part toward the Government, thereby cancelling the tribe's traditional non-peace with the Government, the Seminole Indians of Florida sought to cash WPA pay checks without endorsement. Tampa, Florida. Tribune. 6-4-39.

Seneca Indians declare their independence from New York State laws governing crime, hunting and fishing and highway traffic, etc., which they hold are not applicable to them as wards of the Federal Government. The Council of Chiefs, these Indians maintain, is best qualified to direct internal affairs of the Seneca Nation. Washington, D. C. Washington Post. 5-8-39.

Governor Bottolfesen of Idaho attended a social at the Buffalo Lodge ceremonial hall on the Fort Hall Reservation. Speaking to the Indians of the Shoshone and Bannock Tribes, the Governor commended them highly as farmers, businessmen and upright and loyal citizens of the county. Blackfoot, Idaho. Daily Bulletin. 5-3-39.

As the result of a conference of Indians, Indian Office officials and Federal and State authorities, determination will be made in Federal Court as to state jurisdiction over the Indians in the matter of license fees for fishing. The Indians insist, because of

ancient treaties, upon permission to take fish from state waters without paying for the privilege. Spokane, Washington. Daily Chronicle. 5-31-39.

A recent bulletin of the Smithsonian Institution reports that the Yaruros, a primitive tribe of Venezuelan Indians, have as their only consolation in life the event of death, which they believe is a wonderful time of material plenty and reunion with their dead relatives. Washington, D. C. Herald. 5-13-39.

Nevada Indians occupied feature positions in the Sacramento three-day parade and rodeo celebration. Reno, Nevada. Gazette. 5-8-39.

The distribution of a stumpage dividend of \$64,000 is being made to the Menominee Indian Tribe in Wisconsin, on a per capita basis among the Tribe's enrollment. Madison, Wisconsin. Times. 5-14-39.

Cheyenne, Wyoming, may have a group of Indians, located in an Indian village, as a permanent summer attraction for tourists. Depending upon definite arrangements as to the price the Indians will demand, it is estimated that 12 to 20 Shoshones and Arapahos from the Wind River Reservation will participate. Cheyenne, Wyoming. Tribune. 5-16-39.

Indian CCC enrollees at Pierre, South Dakota, celebrated the sixth anniversary of the Civilian Conservation Corps. Speeches on the value of the CCC-ID organization, games and dancing were enjoyed by more than 75 guests. Washington, D. C. Happy Days. 5-6-39.

Nez Perce Indians, in tribal regalia, featured in the dedication ceremonies of the Lewiston-Clarkston Bridge. Spokane, Washington. Spokane Daily Chronicle. 5-25-39.

The Consolidated Chippewa Agency Tribal Council, meeting with new officers, outlined the following five-point program: to provide permanent child health camps and a CCC camp for Chippewa Indian children this summer; to assure WPA sewing projects which would furnish work for Indian women and free clothing for needy Indians, would be continued; to give Minnesota Chippewas \$75,000 for a 1939 road program to obtain seed for 1939 planting from the Extension and Credit Departments of the Indian Service; to have Nay-Tah-Wash, Onigum, Nett Lake and Inger included in next year's school appropriation. Duluth, Minnesota. News-Tribune. 5-9-39.

A memorial to Tsali, Cherokee Indian hero, will be erected with funds raised by Knoxville school children at Gatlinburg, Tennessee. Chattanooga. Tennessee. News. 5-15-39.

A KICKAPOO WAR VETERAN TELLS HIS STORY

By Richard Simon, Full-Blood



Portable Rock Crusher Operating On Surface
Project. Kickapoo Reservation, Oklahoma

For the past three years I have been sub-foreman on road work on the Kickapoo Reservation under the jurisdiction of the Potawatomi Agency in Kansas.

Last year, with the help of Mr. Martin D. Cheadle, the farm agent, I was fortunate in getting a farm loan. This, I considered a first step toward self-support. I had hard luck by losing two horses, a cow and a brood sow, but I raised a good crop and in spite of this loss I was able to pay \$150 on my loan and I still have about 300 bushels of corn and about 10 tons of hay.

My grown son helped me farm and I was able to get in enough work to help with the family groceries - otherwise the loss of so much stock would have hurt a lot when I had to pay the rent. My wife canned over 100 quarts of vegetables and fruit and we also sold about \$4.00 worth of butter and eggs each week.

The road program is helping in many ways to rehabilitate our Indians. Our surfacing projects are making good roads to schools, to stores, to churches, and to the market. We used to be in the mud all the time when it rained. Now when we have to go places, we can go. It also helps the mail carrier.

I wish to take this opportunity to express my sincerest thanks to each member of the Potawatomi Indian Agency staff. They have made it possible for me to give my family some of the finer things in life which I think are so important to a good home.

* * * * *



Crew Decking And Loading
Lumber At Red Lake



Child Training Begins At An Early Age.
Ponemah Nursery School.



CCC-ID First-Aid Class 72 Of This Group
Received The Standard First-Aid Certificates.



Young And Old Have Their Duties
During The Fishing Season.

INDIANS AT RED LAKE, MINNESOTA, MEET PROBLEMS OF A CHANGING WORLD

By Mary M. Kirkland, Social Worker,
and

Clarence W. Ringey, Farm Agent

(Editor's Note: This is the concluding part of an article on the Chippewa Indians of Red Lake Reservation. Part One appeared in May.

Saving The Land

A careful soil study indicates that the western portion of the reservation is particularly suitable for grasses, grains and legumes, and these can be grown here very successfully.

The result of a survey taken during 1936 and 1937, in which 26 farmers in neighboring territory were requested to fill out questionnaires, is enlightening in that it reveals that 18 out of the 26 farmers questioned have lived on their present sites for 26 years or longer. Only one out of this group has ever received relief in any form and he was paid from relief money because of the fact that he used his own truck on a small gravel job. The reasons for choosing these particular sites were disclosed: the productiveness of the land; the fact that the land is easily prepared for crops and the desire for more good farm land. The vegetation in this area is especially suitable for grazing and many of these farmers have found it financially beneficial to engage in the raising of livestock.

One of these farmers farmed on the reservation as early as 1916. Others learned of the possibilities, and each year saw an increasing interest being taken in the agricultural area of the reservation. In 1932, five new farmers came to the reservation, and in 1935 ten other new farmers made use of the opportunity to engage in profitable farming.

The principal crops grown by these farmers are flax, barley, sweet clover and alfalfa. These are good cash crops and the adjacent area has created a good reputation and is recognized as the leading sweet clover seed producing area in the world.

The great demand for the use of reservation lands by white farmers made it evident that a program might be developed in favor of the Red Lake Indians. The tribal council approved a leasing program whereby white farmers could obtain a legal permit of from one to five years on land to be leased for agricultural purposes.

Thirty-eight bids were received for land permits, of which we now have in force twenty-three bonded permits, with approved cropping programs that do not deplete soil fertility. The minimum rental is 25 per cent of the crop delivered to market. This program results in the proper preparation and farming of land by experienced farmers, the proceeds of which are deposited in the tribal fund. As a result, when we have a qualified Indian who wishes to make use of some of his land, he is given the opportunity to take over this land at the expiration of the lease and he will have a farm that has been properly prepared and is in good condition to bring profitable returns during average years.

As mentioned before, the Chippewa Indian is not agriculturally inclined and has not to date responded to this program. The great amount of available employment tends to discourage agricultural pursuits. Few of the present adults who have become very wage-conscious are expected to choose farming as a career voluntarily because they are not accustomed to assuming such responsibility.

Hope Lies In The Coming Generation

Our great hope lies in the generation that is now active in 4-H Club work, as members and students of the Smith Hughs Department in our well-equipped agricultural high school. These young people, when they leave school, are equipped with a sufficient background and instilled with a desire to make their livelihoods from the large area of agricultural land at their disposal. This group of youngsters has already shown more interest in agriculture than has been shown by any group since the beginning of commercial fishing.

It is further planned to educate the Smith Hughs students in a practical way, by having them work and manage a large diversified farm during their Smith Hughs training. In this way they will graduate with a complete knowledge, as a result of this practical experience, and will have proven their ability before they embark on their life's career.

There are approximately 600 children of school age on the Red Lake Reservation. The educational facilities on this reservation consist of three elementary schools, one vocational high school and one Catholic mission school. The educational program for Indians in the State of Minnesota is operated by the State, by contract with the Federal Government. There are no government schools in Minnesota with the exception of one boarding school at Pipestone. The Red Lake High School is a fully equipped and accredited vocational school with the Smith Hughs Department of Agriculture and Home Economics. The aim of the vocational agricultural department is to produce some agriculturally-minded and agriculturally-trained

boys who will utilize the lands which at present are either not being used, or are being leased by neighboring white farmers. This program will include evening school for those actively engaged in farming and will supervise farm practices of all vocational students. The agriculture students at the Red Lake High School are members of the Future Farmers of America Association. The home economics course coincides with the vocational agricultural program as much as possible.



Second And Third Grade Group.
Ponemah Public School

Red Lake Conducts Extensive CCC Program

There is an extensive CCC program on this reservation which has contributed much toward the development and toward the long life of the Red Lake timber by the construction of truck trails, lookout towers, blister-rust control and reforestation projects. In addition to this work, there is an extensive educational program for CCC-ID enrollees. During the past year, evening courses have been offered in general mechanics, forestry, cooking, woodworking, drafting, map-making, first-aid and agriculture at the Red Lake High School. These classes have been taught by members of the school faculty and by members of the CCC-ID personnel.

The greatest handicap in the educational program has been the constant turnover of men and it has not been possible to keep one group throughout the completion of a course and have them continue to a more advanced type of work.

The lumbering and fishing industries do not provide sufficient employment for all employable persons on the Red Lake Reservation, and as an outgrowth of this condition, there are a number of social and economic problems.

The greatest economic problem comes from the fact that most of the employment is seasonal, and during the spring and summer months there is sufficient employment for everyone, but in the late fall and winter the problem becomes acute. There is a lack of realization on the part of the Indian that it is possible for him to

maintain the same standard of living throughout the year. It is safe to say that most of the social problems grow out of poor economic conditions and conditions common to any racial group which is in a transitory state.

The Future Lies In Conservation

The future of the Red Lake Reservation lies in the conservation of its natural resources and in the development of its potential ones. This can be done by educating the Indian to the realization that his total dependency upon the natural resources which are now available, fishing and lumbering, will at best provide a standard of living which fluctuates between affluence and privation; whereas by educating him to utilize the potential resources - the agricultural lands - his standard of living will be more or less equalized throughout the year, while, at the same time, become progressively better. With the natural resources to augment his income and food supply, the Indian can eventually become independent of outside assistance.



Pe Tah Ge Shig Of Ponemah Raises Excellent Corn.
Red Lake, Minnesota.

* * * * *

The vacationing automobile traveler this summer may be pleased to know that representative sections of Mount Rainier National Park, in Southern Washington, are now accessible to him over good roads, and that comfortable hotels, cabins and camp grounds have been provided at four different centers in scenic sections. Expecting a large increase over the seven million visitors to the 27 national parks in 1938, the National Park Service has opened highways in Yellowstone, Glacier and other parks earlier this year than usual.

THE RIGHT REVEREND MONSIGNOR WILLIAM HUGHES DIES

By Reverend J. B. Tennelly,

Director, Bureau of Catholic Indian Missions

Father Hughes, as he was affectionately known to thousands of Indians and to hundreds of Catholic missionaries and workers in the Indian Service, ended his strenuous life on May 6, 1939, in a hospital at Long Beach, California.

Twenty-five years of his life had been spent in almost continuous service to the Indians and to the Catholic Indian missions, with the exception of his brief service as U. S. Army Chaplain with the 335th Field Artillery, 87th Division, during the World War, and with the Army of Occupation in Germany after the Armistice. Shortly after his ordination to the priesthood in 1905, he was placed in charge of the Mission Indians on the Soboba, Cahuilla and Los Coyotes Reservations in California.

From that time dated his life-long interest in the spiritual and temporal welfare of the Indians. Not only was he from the first a zealous pastor, but he also actively joined with the few friends of the Mission Indians of California in efforts to protect them from heartless encroachments upon their few remaining rights.

He was appointed Assistant Director of the Bureau of Catholic Indian Missions in Washington, D. C., in 1910, and Director in 1921, an office which he filled until 1935, when his resignation caused deep regret to his many co-workers and countless friends.

Father Hughes' championship of Indian rights never flagged, although he always put it second in importance to his duty, as representative of the Church, to promote the religious welfare of the Indians entrusted to his pastoral care, and later, to his supervision of general Catholic mission interests. Between the two, the Indian's temporal and his religious welfare, he saw no conflict of interests, but regarded them rather as genuine correlatives. This was the keynote of his program of action.

His great and tireless effort was naturally the maintenance of the seventy Catholic Indian day and boarding schools, together with other religious activities on eighty-one reservations in the United States and Alaska.

Along with this was his persevering and successful aim to promote friendly relations and cooperation between the Catholic missionaries and the Indian Service. He, himself, was the embodiment of

this friendly spirit of cooperation. He enthusiastically welcomed the program of Indian welfare outlined in the Meriam Survey and the provisions of the Wheeler-Howard Act for Indian rehabilitation which attempted to carry it out. He endeavored to explain to the Catholic workers among the Indians and to the Catholic public the practical working of this program and to secure for it their interest and cooperation, believing, as he did, that it offered great opportunities and advantages to the Indians.

Father Hughes' endowments of heart, mind and will enabled him to serve well both his Church and the Indians. His genuine interest in Indians, his understanding of their problems, his personal uprightness and singleness of purpose, his friendliness and his ability to understand others' points of view, won him the abiding confidence and respect of his co-workers in the Indian mission field, of men and women in the Indian Service, and of the Catholic people in this country, Indians and whites alike. He justly deserves to be remembered among those who have labored long, enthusiastically and unselfishly for and with the Indians.

* * * * *

OLD DAYS AND TRADITIONS LIVED AGAIN BY WESTERN SHOSHONE

(NEVADA) INDIANS IN ANNUAL JULY ENCAMPMENT AT OWYHEE

Every year during the week of the Fourth of July, each Paiute and Shoshone Indian family, with bag and baggage, is loaded into the family wagon and moved to a selected spot along the river bottom. Here they pitch camp, under the direction of a camp foreman who arranges the teepees in a semi-circular formation with the opening to the East. This particular arrangement is to permit the sun, their ancient Creator, to enter their encampment each morning and watch over them throughout the day.

During the daytime, horse racing, bucking horses, calf-roping, and other games of skill on horseback are featured. With the approach of night, all families return to their camps to cook and eat their evening meal. After darkness has overtaken the camp, everyone joins in the many forms of recreation enjoyed by their forefathers. The children gather in the darkness and amuse themselves with childish pranks. The young people gather in the center of the camp grounds where they amuse themselves with the old tribal dances accompanied by the rhythm of the tom-tom. The older people sit in sociable groups and play the ancient stick game until the wee hours of the morning.

After a week of recreation through enjoyment of old tribal customs, the Indian again returns to the white man's customs of abode and earning a living. (Excerpt from Western Shoshone Annual Report.)

ALMOST ONE HUNDRED INDIAN GROUPS HAVE ADOPTED NEW CONSTITUTIONS

As this issue goes to press, the number of tribes having adopted constitutions under the Indian Reorganization Act approaches the hundred mark. The Quartz Valley Indians are ninety-eighth on the list, and two other tribal elections on constitutions are pending. The following recent elections have been reported:

Three tribes, mentioned below, who have just voted overwhelmingly to apply for charters of incorporation under the Act bring the total number of chartered tribes up to 70. Other elections are pending.

The Manchester (California) Indians rejected an amendment to extend the term of office to two years instead of one, but approved a second amendment to give their tribal council the right to expell any member of the council for neglect of duty or misconduct.

Amendments passed by the Oneida Indians of Wisconsin were similar to those acted on by the Manchester Group, simply clarifying difficulties encountered in constitutional procedure.

Here are the tabulations of these elections:

Constitution:

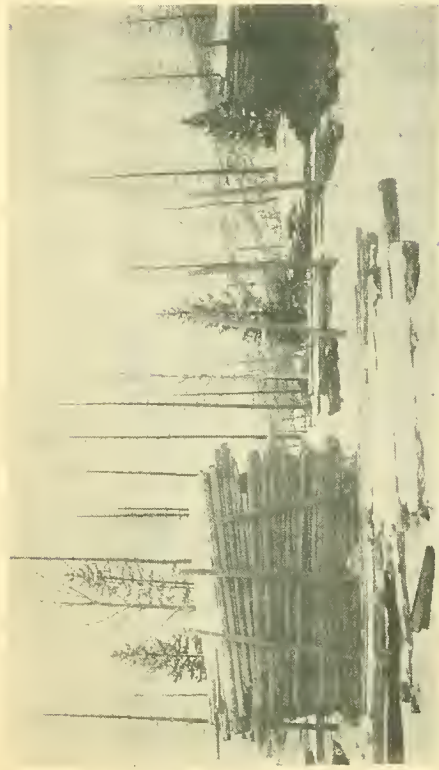
	<u>Yes</u>	<u>No</u>
May 9 Quartz Valley Indians of California (Hoopa Valley Agency)	7	0

Charter:

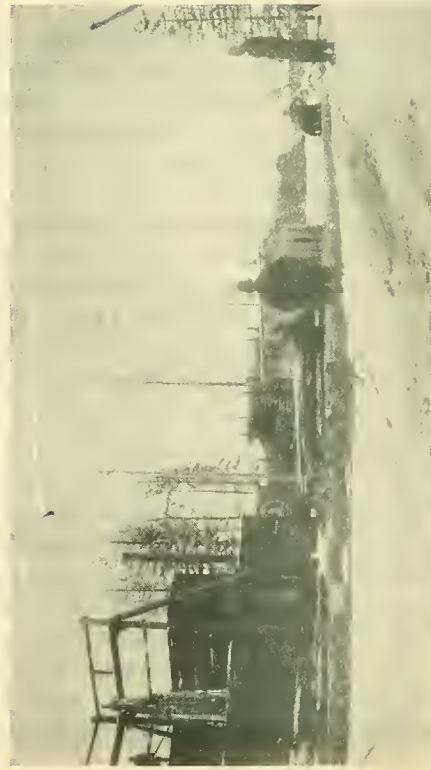
April 13 Thlopthlocco Indians of Oklahoma (Five Civilized Tribes Agency)	80	1
May 24 Alabama and Quassarte Indians of Oklahoma (Five Civilized Tribes Agency)	36	3
June 2 Ottawa Indians of Oklahoma (Quapaw Agency)	79	1

Amendments To Constitutions:

April 22 Manchester Indians of California (Sacramento Agency)	#1- 9 #2- 18	15 6
June 3 Oneida Indians of Wisconsin (Tomah Agency)	#1-246 #2-241 #3-246 #4-218	10 11 8 36



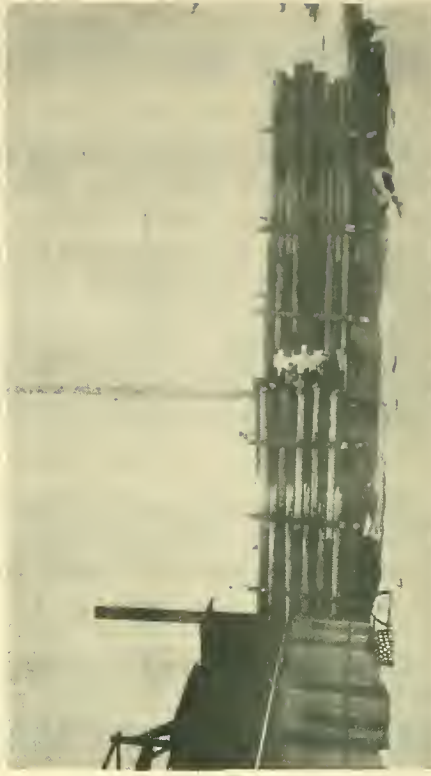
Cedar poles are cut and peeled in the woods, hauled to a central yard where they are seasoned, and held until an order is received.



Poles are then transferred from skidway to the treating tank, where they are immersed for a period of at least six hours in creosote at a temperature of 225° to 235° F. Then a cold oil bath for two hours at a temperature of approximately 150° f.



Teams of horses are used to bring poles from seasoning yard to the skidways where they are inspected and prepared for treatment.



After treatment, the poles are loaded on railroad cars for shipment. The above car is going to Wendover, Utah, for use at Goshue Reservation. Note darker butts, which represent the treated portion of the pole.

TELEPHONE POLES FOR CCC-ID

By Patrick Gray, Logging Engineer



Looking Across Lake Pend O'reille To The
Mountains Of Northern Idaho Where Many
Cedar Poles Are Growing.

One of the essentials for efficient administration on Indian reservations is a method whereby quick communication may be maintained with outlying field offices. The modern telephone line, supplemented occasionally by radio sets, successful-

ly fills this need, and accordingly, many hundreds of miles of telephone lines have been built by CCC-ID enrollees.

The old lines, many of them strung along fence posts and repaired with baling wire, are a thing of the past, and have been supplanted with well-engineered and constructed lines, using treated poles and high grades of wire.

In Northern Idaho, the soil and climatic conditions have united to produce a tree - Western Red Cedar - famous for its durability, and possessing sufficient strength to be ideal for use as a telephone pole. Many poles have been purchased in this locality for use by the Indian Service. Before being accepted and paid for, each pole is examined to see that it meets with the required specifications as to length, diameter and freedom from defects. After this has been done, the pole is shaved clean of all bark, for a distance of two feet below and one foot above the ground line - the most vulnerable part - and this shaved portion is then incised, holes being punched to a depth of three-eighths of an inch, either with a heavy hammer with protruding teeth, or by a machine adapted for the purpose. The pole is then placed in a tank containing hot creosote oil. This treatment is followed by a cold oil bath. Poles are then tested, using an increment borer, to determine if there is sufficient penetration of the oil in the wood. The poles are then loaded on cars to be shipped by railroad to the point where they are needed. These inspections are usually made by a member of the Regional Office forestry staff.

WIDE VARIETY OF RECENT PUBLICATIONS REVEAL DEEP INTEREST
IN INDIAN SUBJECTS

Lists Of Important Books And Articles Will Be Published
Periodically As A Service To Readers Of "Indians At Work"

By Elizabeth Morison

As an indication of the widespread interest in Indian matters, the following long list of recent publications tells its own story. This diverse compilation of periodicals and books dealing with Indians represents an extremely wide public and covers a great many types of writing, from children's publications, art magazines, and social studies, to medical, socio-political treatises and historical and archaeological findings. Geographically the material is equally diverse, stretching as it does from the Red Eagles of the Pacific Northwest to the Andean life of South America.

It is the aim of "Indians At Work" to present, in each issue, if possible, a summary guide to the best writings on Indian subjects. As a further service to our readers, we will endeavor to obtain, upon request, information about publications not included in these lists.

Indians In Periodical Literature

- AMONG THE INDIANS IN NORTH DAKOTA. T. A. Simpson. Missionary Review of the World. 62:253-4. May 1939.
- ANENT UNIPEDS. R. L. Ives. American Anthropologist. 41:336. April 1939.
- APPEAL OF PEYOTE AS A MEDICINE. R. E. Schultes. American Anthropologist. 40:698-715. October 1938; Reply W. La Barre. 41:340-2. April 1939.
- ART PLUS HISTORY. L. D. Poole. School Arts. 184-6. February 1939.
- CEREMONIAL DANCES AND COUP STICKS. Drawings and Instructions. W. B. Hunt. Indian Arts and Vocational Education. 28-254. June 1939.
- CHEROKEE CLAN. A study in Acculturation. Leonard Bloom. American Anthropologist. 41:266-8. April 1939.

- CHEYENNE ROACH: Drawings and Instructions. W. B. Hunt. Indian Arts and Vocational Education. 28:210-11. May 1939.
- CONVERSION OF A PAGAN AMERICAN. L. B. Janowsky. Missionary Review of the World. 62:77-9. February 1939.
- CULTURAL PATTERNS IN MODERN MEXICO. Manuel Gamio. Quarterly Journal of Inter-American Relations. April 1939.
- DAYS OF THE WEEK IN THE LANGUAGE OF TAOS PUEBLO, NEW MEXICO. G. L. Trager. Language 15:51-5. January 1939.
- FIRST IN THE LAND. J. Montagnes. Canadian Magazine. 91:38. April 1939.
- FRANCISCANS RETURN TO ZUNI. E. C. Parsons. American Anthropologist. 41:337-8. April 1939.
- FURTHER NOTES ON BASKET MAKER III. SANDALS FROM NORTHEASTERN ARIZONA. Gordon C. Baldwin. 41:223-44. April 1939. See previous article 40:465-85. July 1938. American Anthropologist.
- GOOD OLD DAYS A FALLACY. Science News Letter. 35:28. January 14, 1939.
- GOVERNMENT AND THE NAVAJO. 1846-1858. Frank D. Reeve. New Mexico Historical Review. January 1939.
- HUARIZATA. A Study in Andean Culture. Enrique de Lozada. Quarterly Journal of Inter-American Relations. April 1939.
- INDIAN NAMES FOR THE MONTHS. St. Nicholas. 66:26. February 1939.
- MENTAL AND SOCIAL CHARACTERISTICS OF MAYA AND NAVAJO INDIANS AS EVIDENCED BY A PSYCHOLOGICAL RATING SCALE. M. Steggerda and E. Macomber. Journal of Social Psychology. 10:51-9. February 1939.
- MUSIC OF INDIAN MEXICO. R. Gallop. Musical Quarterly. 25:210-25. April 1939.
- NATIVE LANGUAGES AS FIELD WORK TOOLS. Margaret Mead. American Anthropologist. April 1939.
- NATURE AND THE NORTHWESTERN RED MAN; MANY PLANTS STILL USED IN MAKING CHARMS AND MEDICINE. H. D. Guie. Nature Magazine. 32:71-3. February 1939.

- NAVAJO CLANS AND MARRIAGES AT PUEBLO ALTO. Malcolm Carr, Katherine Spencer, Doriane Woolley. *American Anthropologist*. 41: 245-57. April 1939.
- NAVAJO YEI-BET-CHAI. F. Waters. *Yale Review* 28. No.3: 558-71. March 1939.
- NORTH AMERICAN INDIAN ARTS. R. d'Harnoncourt. *Magazine of Art*. 32: 164-7. March 1939.
- PICURIS, NEW MEXICO. Elsie Clews Parsons. *American Anthropologist*. April 1939.
- POTATO SPIRIT BELIEVED ANCIENT INDIAN GOD. *Science News Letter*. 35: 151. March 11, 1939.
- PRIMITIVES RECKON TIME. TENA INDIANS IN ALASKAN YUKON REGION. *Science News Letter*. 35:52. January 28, 1939.
- PROBLEM IN PHONOLOGICAL ALTERNATION. M. Swadesh and C. F. Voegelin. *Language* 15:1-10. January 1939.
- REAL HIAWATHA. A. Wallace. *Scholastic Magazine*. 34:21S. May 1939.
- REDSKIN REVIVAL: HIGH BIRTHRATE GIVES CONGRESS A NEW OVERPRODUCTION HEADACHE. *Newsweek Magazine*. 13:14-15. February 20, 1939.
- REPORT OF COLONEL SAMUEL COOPER OF INSPECTION TRIP FROM FORT GRAHAM TO THE INDIAN VILLAGES ON THE UPPER BRAZOS MADE IN JUNE 1851. E. B. Ritchie. 327-33. *Southwestern Historical Quarterly*. April 1939.
- RINDISBACHER'S MINNESOTA WATER COLORS. G. L. Nute. *Minnesota History*. 20:54-7. March 1939.
- SIGNIFICANCE OF HUNTING TERRITORY SYSTEMS OF THE ALGONKIAN IN SOCIAL THEORY. F. G. Speck and L. C. Eiseley. *American Anthropologist*. 41:269-80. April 1939.
- SOCIAL CHANGE AMONG THE HIGHLAND INDIANS OF GUATEMALA. W. Kirk. *Sociology and Social Research*. 23:321-33. March 1939.
- SOME OBSERVATIONS ON SHOSHONEAN DISTRIBUTIONS. Julian H. Steward. *American Anthropologist*. April 1939.
- SOME VERY LITTLE MEXICANS. W. Smith. *St. Nicholas*. 66:12-13. February 25, 1939.
- STABILITY IN CULTURE AND PATTERN. W. W. Hill. 41, 258-60. *American Anthropologist*. April 1939.

STUDY HALF-WAY POINT IN ANCIENT AMERICAN AXIS. Science News Letter. 35:121. February 25, 1939.

STUDY OF INDIANS SHOWS WHAT HARD TIMES WERE LIKE. Science News Letter. 35:169. March 18, 1939.

Eskimos In Periodical Literature

ESKIMO DOGS: ANYONE CAN DRIVE DOGS. E. C. Forrest. Atlantic Monthly. 163:406-8. March 1939.

ESKIMO HARVEST: WALRUS HUNTING. Edited by L. Anson, B. Albee. Saturday Evening Post. 211:36. March 20, 1939.

ESKIMO SEXUAL FUNCTIONS. C. A. Mills. Science. 89:11-12. January 6, 1939.

FROZEN FRAGMENTS OF AMERICAN HISTORY. Henry B. Collins, Jr. National Geographic Magazine. May 1939. 75:633-656.

INGENIUS ESKIMOS. E. Weyer. Reader's Digest. 34:53-6. June 1939.

MISSION IN THE ARCTIC CIRCLE; EXPERIENCES AT BARROW, ALASKA, THE NORTHERNMOST MISSION IN THE WORLD. H. W. Geist. Missionary Review of the World. 62:167-71. April 1939.

UN MARCHE ESQUIMAU. P. Frenchen. Les Annales Politiques et Littéraires. 113:227-9. February 25, 1939.

WHITE ESKIMO CHIEF. C. M. Garber. Hygeia. 17:328-32. April 1939.

Books On Indian Life

BARNETT, H. G. CULTURE ELEMENT DISTRIBUTIONS. Part 9. 75 Cents. University of California. 1939.

BERGSOE, P. METALLURGY AND TECHNOLOGY OF GOLD AND PLATINUM AMONG THE PRE-COLUMBIAN INDIANS. 2 krone. 1937. G. E. C. Gad. 1932 Vimmelskafte Street, Copenhagen, Denmark.

CHAPMAN, K. M. POTTERY OF SANTO DOMINGO PUEBLO. 1936. Laboratory of Anthropology, Inc., Santa Fe, New Mexico.

CLAY, C. SWAMPY CREE LEGENDS. 6 shillings. 1939. The Macmillian Company. \$1.25. Toronto.

COTT, E. B. TRAILING THE DAVIS INDIANS. 65 Cents. 1936.

- EWERS, J. C. PLAINS INDIAN PAINTING. \$4.50; Education Edition. \$3. 1939. Stanford University Press.
- GIBSON, L. H. MORAVIAN INDIAN MISSION ON WHITE RIVER. \$2. 1938. Historical Bureau of Library and Historical Department of the State of Indiana.
- HAINES, F. RED EAGLES OF THE NORTHWEST. \$2.50. 1939. Scholastic Press. 338 N. W. 9th Avenue, Portland, Oregon.
- HEWETT, E. L. ANCIENT ANDEAN LIFE. \$4. 1939. Bobbs-Merrill. \$4.50 McClelland and Stewart. Toronto.
- HISTORICAL SOCIETY OF PENNSYLVANIA. INDIAN TREATIES PRINTED BY BENJAMIN FRANKLIN. 1736-1762, buck \$15. 1938. The Society, 1300 Locust Street, Philadelphia.
- KELLY, I. T. EXCAVATIONS AT CHAMETIA, Sinaioa. \$1.25. 1938. University of California.
- KING, T. NARRATIVE OF TITUS KING OF NORTHAMPTON, MASSACHUSETTS, A PRISONER OF THE INDIANS IN CANADA, 1755-1758. \$1.50. 1938 Connecticut Historical Society.
- LONG, J. VOYAGES AND TRAVELS OF AN INDIAN INTERPRETER AND TRADER. Limited Edition. \$5. Clark, Arthur H. California.
- HERA, H. P. BANDED BACKGROUND BLANKETS. 25 Cents. 1939. Laboratory of Anthropology, Inc., Santa Fe, New Mexico.
- MERA, H. P. RAIN BIRD. \$3.50. 1937. Laboratory of Anthropology, Inc., Santa Fe, New Mexico.
- OGLESBY, C. MODERN PRIMITIVE ARTS IN MEXICO, GUATEMALA AND THE Southwest. \$3. 1939. McGraw-Hill Book Company. New York City. \$2.75. George J. McLeod, Toronto.
- PARSONS, E. W. C. PUEBLO INDIAN RELIGION. 2 Vol. \$7. 1939. University of Chicago Press.
- PAYNE, E. W. IMMORTAL STONE AGE. Lea'tte. \$1. 1938. Lightner Publishing Company, 2810 South Michigan Avenue, Chicago
- PEALE, A. L. UNCAS AND THE MOHEGAN-PEQUOT. \$2. 1939. Meador Publishing Company, Boston.
- PRIEST, J. STORIES OF THE REVOLUTION BUCK. \$2.50. 1938. E. E. Brownell, 1418 Walnut Street, Philadelphia.
- REICHARD, G. A. DEZBA, WOMAN OF THE DESERT. \$3. J. J. Augustin New York.

- RENAUD, E. B. ARCHAEOLOGICAL SURVEY SERIES: ELEVENTH REPORT. (Mim-eographed). 75 Cents. 1938. University of Denver, Department of Anthropology, Denver.
- ROBERTS, F. H. H. ARCHAEOLOGICAL REMAINS IN THE WHITEWATER DISTRICT OF EASTERN ARIZONA. Part 1. 50 Cents. 1939. Superintendent of Documents.
- ROGERS, F. B. SOLDIERS OF THE OVERLAND. Limited Edition. \$7.50. 1938. Grabhorn Press. San Francisco.
- STEWART, J. H. BASIN-PLATEAU ABORIGINAL SOCIO-POLITICAL GROUPS. 1938. 50 Cents. Superintendents of Documents.
- BERRILL, A. H. AMERICAN INDIAN CIVILIZATION. \$1.69. Tudor Publishing Company.
- WEBB, W. S. ARCHAEOLOGICAL SURVEY OF WHEELER BASIN ON THE TENNESSEE RIVER IN NORTHERN ALABAMA. 50 Cents. 1939. Superintendent of Documents.
- WOODRUFF, J. INDIAN OASIS. \$3.00. 1939. Caxton Printers, Idaho.

* * * * *

Nearly two billions of idle capital (not including PWA loans) were put to work as a result of the non-Federal program of the Public Works Administration, it was reported on June 16 as PWA observed its sixth anniversary.

The source of this contribution from cities, towns and counties toward the construction of 16,700 useful local projects is chiefly idle private capital with which investors bought bonds issued by local public bodies.

* * * * *

Roy B. Williams, Assistant Commissioner of the Bureau of Reclamation, was recently designated as Construction Engineer of the important Friant Division of the Central Valley Project, California. Harry W. Bashore, Construction Engineer of the Kendrick Project, Wyoming, will take over Mr. Williams' duties in Washington as Assistant Commissioner.

Cheyenne Indians At Tongue River
(Montana) Reservation Are Versa-
tile CCC Workers



Here Is The Way They Cut Posts
And Poles For Guard Rails -



And Load Trucks With Good Soil
To Build Lawns -



And Produce Workmanlike Signs.

CIVILIAN CONSERVATION CORPS INDIAN DIVISION — NOTES FROM WEEKLY PROGRESS REPORT

Grasshoppers Increasing At Fort Berthold (North Dakota)
Grasshoppers appear to be in more increasing numbers than last year, or in the past, and the rainy spell did not last long enough to do any damage to them. Bait is being mixed for extermination. Six bait spreaders are on hand to do the spreading and it is hoped that three or four more spreaders made by the 4-H Club can be borrowed from the school department. Maurice F. Babby.

Grasshopper Control Is Major Project at Fort Totten (North Dakota) From 75% to 90% of the grasshopper eggs have already hatched. A crew is mixing the bait. Two mechanical spreaders, pulled by trucks are spreading the bait along roadsides and more level farmland. In the rougher country, 30 small crews have been organized to kill the hoppers before they can do much damage to crop land and gardens. James H. Hyde.

Fitzsimmons Dam Nears Completion at Potawatomi (Kansas)
The spillway is already completed and the dam will be finished shortly. It will be one of the best dams constructed to date on the reservation.

The pine trees are difficult trees to get started, but with only one year's nursery

growth, they are already showing considerable progress. Mr. Russell Reitz, Forest Service State Director, said he would be satisfied in view of the dry weather if the trees even stayed alive without growth. P. Everett Sperry.

Recreational Activities At Yakima (Washington) The demand for recreation is such that there is barely enough equipment and games to go around. During the evenings and weekends the tennis court, horseshoe pit and kitty ball field are in constant use. Considerable interest is also shown by the spectators on the sidelines. G. W. St. Michel.

Rain Speeds Crops At Pierre Indian School (South Dakota) The rain pepped up our new seeding and sodding and started the weeds to such an extent that it has kept the men very busy. Enrollees planted a good size corn and mellow patch after working hours. The mellons will be protected with screens and a desperate effort is being made to grow the usual crop of sweet corn and pickles. S. J. Wood.

Big Forest Fire Curbed At Mescalero (New Mexico) Work on all projects was conducted on a small scale because all available men were called to fight the fire. Outside CCC camps assisted and the fire was taken care of in jig time. This proved another example of the efficiency of our CCC fire

fighting machines. Not one man was injured or overcome by smoke among the 300 who took part in fighting this fire. M. L. Osborn.

Indian enrollees perfect themselves on every skill of the automobile trade in repairing trucks and automotive equipment. They do painting, welding, fender rolling, upholstery, body rebuilding, in addition to motor overhauling and repair of motor and chassis parts.

An unusual example of the advancement in mechanical skill is that of Sam Notsirneh, Apache enrollee at Jicarilla, New Mexico. Until he joined the CCC he spoke no English, had no understanding of how to conduct himself and to perform useful work of any kind. He has since learned a bit of English and how to operate tractors and dirt moving machinery. If he could speak English better, there is no question about his being able to secure and hold a good job outside the Indian Service.

Sam says its all right to speak to his tractor in Apache "Because he understand pretty good."

Safety Committee At Wind River (Wyoming) Gets Results. A safety committee has proved successful in working out new methods to reduce accident frequency. A safety man is appointed for each small work group and camp to report to

the committee on safety conditions. A safety court has been started with a judge, jury of six, prosecuting attorney, and an attorney for the defense. A sheriff brings the accused to court and sees that sentences are carried out. Sentences are composed of details of extra duty and vary with the seriousness of the offense. Jack E. Stenberg.

Recreational Activities At Uintah and Ouray (Utah) The boys at Hidden Camp are taking a great interest in their recreational activities after working hours. Their spirit is very good. Playing checkers and reading continues to be the favorite after-dark sports. The boys are coming along fine in their field work. Carnes La Rose.

Landscaping Project At Tomah (Wisconsin) Progressing The continuation of the landscaping project has shown fine results. The lawn around the ranger station is coming along fine and the elm trees that were transplanted this spring have done very well, and the old logging camp site almost ceases to be. The old building is being replaced by a new building and nice lawn.

Good sportsmanship in hunting and fishing is being presented as part of the educational program at CCC-ID Camp Nanaha. The camp is now located at Bishop, California,

in the heart of the High Sierra country. This area is noted for its fishing and hunting and the enrollees have already learned where to find the trout in the cold mountain streams. A series of talks is being presented at the camp each Friday afternoon on the subjects of game conservation, the reason for game laws, forest protection and good manners in the mountains in general. These talks are being given by state game wardens, forest rangers, local sportsmen and others interested in conserving game and promoting the enjoyment of the out-of-doors.

Enrollee Program Progressing at Osage (Oklahoma) The enrollee program is progressing very nicely, with the classes being held at different places on the campus. The classes are showing improvement and the enrollees are very attentive. The enrollee gardens are growing a great deal and will soon be ready for judging.

Mormon Cricket Control Is Being Studied At Warm Springs (Oregon) The dusting process of the Mormon crickets has been discontinued for the time being. Col. Hart W. Palmer, Entomologist from Portland, has been here to study this infestation and reports that there is a large infestation on the upper edge of the reservation, but in that area there is nothing to be harmed by the crickets.

SANTEE SIOUX INDIAN SETS EXAMPLE FOR
YOUNGER GENERATION WITH CREDIT AND HOGS

Editor's Note: The following article was originally written by Harrison Goodteacher, a full-blood Santee Sioux Indian, in the Dakota or Sioux language. Mr. Goodteacher is one of the ninety revolving credit loan clients of the Winnebago Agency in Nebraska, the large majority of whom are making similar efforts, and demonstrating like ambitions.

Thirty to forty years ago our Dakota people still had their lands. From that time their lands were alienated, and with the loss of their lands, their population increased until as many as two or three families lived together under one roof.

Unexpectedly, an idea was born and formulated, and although not of the Dakota, these white men, with a feeling of pity for the Indians, brought about organization for our people. From the first I liked this new idea and wanted to know more about it, so when Mr. David Frazier came back from one of the first meetings which was held at Pierre, South Dakota, I questioned him and was told about it. Later I talked with other young men about this idea. Now some of these men are being placed on lands which were bought by the Government for us.

I, myself, am living on a four hundred acre farm rented from white people and made possible by a loan from the Revolving Loan Fund. Remembering the hard times I've had in the past, I sometimes wonder if I'm the same man. On awakening in the mornings I now have stock waiting to be fed and after they are fed and the cows are milked, I go to a breakfast table whereon is milk, cream, butter and eggs. This is what is wished for us by the Government. They also want us to work on the lands purchased for us, not to sleep and to raise better crops. Only so, can we hope to set a good example for the younger generation.

From these ideas I know one good thing - owning hogs, I have not bought any lard or pork products for more than four months. I farmed 113 acres of cultivated land this past year and intend to farm 150 to 160 acres the coming year. I want to raise more hogs this coming year also. The Government wants us to farm better and remember the education part.

(This map has attracted such wide interest that it is being
reprinted as an additional service to our readers.)

